5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

once made was preserved a couple of days or more by igniting a piece of dry trunk of chagual (*Puya coarctata*) at one point and letting it smoulder (González de Nájera, 1889, p. 59). Lighted bundles of *Chusquea* were used as torches (kûde).

Miscellaneous manufactures.—Gourds were made into dishes, bowls, trays, and containers for water and chicha; shells, into drinking vessels and spoons; later, bullock's horns were made into water containers. Wood was used to make plates, bowls, drinking vessels (malwe), and many other objects (cf. Claude Joseph, 1931, pp. 229–41); sea shells were earlier used for scraping wood (González de Nájera, 1889, p. 97). Awls were made of a sharpened bone. A small steel adze came into use later (Claude Joseph, 1931, p. 235, fig. 23). Sacks (refûn) for storing grain were made of cowhide or horsehide; small bags of skin (yapaq) for holding parched grain. (Cf. for futher details, Claude Joseph, 1931; other artifacts have been noted passim in preceding sections of the present paper, q. v.; see also infra under Weapons, p. 730.)

MARRIAGE AND THE FAMILY

Acquisition of mates.—Beyond general statements such as Molina's (1901, p. 189), that "in marriage they scrupulously avoid the degrees of immediate relationship," we have few dependable details on *Mapuche-Huilliche* incest prohibitions. According to Guevara Silva (1929, 1:323, 2:162), marriage was prohibited between grandfathers and granddaughters, uncles and nieces, and children of brothers. Incestuous sex relations are reported to have occurred at times on the occasion of drinking sprees. Unilateral cross-cousin marriage with the mother's brother's daughter was the most preferred one but seemingly was not mandatory. A male called his mother's brother's daughter ñuke (mother) while she called him peñeñ ("son," w. s.); if he did not marry her, he called her children and they him by sibling terms. A native concept rationalizing the cross-cousin preference was: "So there will not be any discord, she will look on me as her son and so will live in peace with me" (Coña, in Moesbach, 1936, p. 201). Marriage with wife's brother's daughter reported to Hallowell (1943, p. 490) by Collió Huaiquillof is not recorded elsewhere in our sources. Sororal polygyny was common, "to avoid quarrels and jealousy" (Guevara Silva, 1913, p. 40). Under certain conditions (*cf.* infra) widows were in earlier times inherited by the deceased husband's eldest or other son (except the son's own mother), or brother, or nearest male relative.

The basic and normal procedure in marriage was the payment of the bride-price, a procedure very commonly accompanied with dramatized capture. The prospective groom either personally or through go-betweens entered into negotiations with the father or elder relative

10: Hilger E-5 (1946-1952) 1957
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formants not infrequently called them ollas) varied in depth from 6 to 14 inches; all were of equal diameter. The dependency on iron kettles for cooking was expressed by an Alepúe woman who borrowed one from a neighbor: "I have no olla; I broke ours. What a tragedy! My husband says every storekeeper in San José de Mariquina and Valdivia tells him there is none to be had any more because of the World War. Those cántaros [pointing at galvanized pails and enameled dishes] cannot stand the heat of the fireplace. I shall have to make an olla of clay, it seems." No pottery plates or cups were being made, but women had heard old people say that they were made in former times. Any cups and spoons made today are of horn of oxen, as formerly. The horn is either boiled in water or buried in hot ashes until soft, usually for several hours. If cups are desired, the tip of the horn is cut off and the remainder cut into desired sections. The narrower end of each section is then plugged with a piece of wood. Such cups exhibited in the Museo Araucano de Temuco (Nos. 461, 462) were 3 to 5½ inches deep. If a spoon is desired, the horn is cut lengthwise, flattened, and carved into the desired shape. Formerly an unusually large horn in its natural state was used as a water carrier on long journeys. Cow udders and paunches were used for storing salt, chili, and grease (pl. 43, *4, 5, 6*). They were thoroughly cleaned and distended by hand while drying. The opening was fastened to a band of wood, and a strip of rawhide formed the handle.

Flour of a fine texture was sifted through a cheda, a sieve made by stretching taut a piece of perforated rawhide over a circular band of wood. A lacing passed through holes poked in the rim of the hide and the middle of the band kept both in position. "My husband made this cheda," said a woman, as she took one off a peg in her ruka. "He used horsehide for both sieve and thongs. The band is of avellano, a wood that bends more easily than any other wood does. Avellano wood becomes pliable if held over a fire for a short time. My husband used a hot iron for poking the holes into the sieve and the band. Cheda are usually the size of this one" (11 inches in diameter and 3 inches deep).

Coarse flour is sifted through a loosely woven small basket, called chaiwe (pl. 46, *5*). Chaiwe are used also for straining ashes off mote (wheat cooked in ashes) and for filtering chicha made of fruits and corn. In fact, its use in general is that of sieve, strainer, drainer, or filterer. Usually, when being used it is hung on a peg in a tilted position. A rawhide strap, attached to the rim in handlelike fashion, keeps the chaiwe from slipping on the peg. Attaching the strap at points only a little apart keeps the chaiwe tilted. A chaiwe can also be dipped up and down in water to rid its contents of soluble sub-

10: Hilger E-5 (1946-1952) 1957
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415 deposited under a large horizontally laid stone slab overgrown with
172 shrubs near Mamuil Malál. Kolupan thought that women had put them there in the days when the Araucanians were being chased off their lands, hoping to reclaim them sometime. "To make a good cántaro is a great deal of work," he noted; "these women probably thought of that when they hid them. Anyway, no one could have carried much pottery when fleeing."

412 Both metate and muller (kudi and fütükudi) were of stone. The metate was somewhat U-shaped; the muller was slightly convex, and had both ends extending sufficiently beyond the metate to enable the woman to grasp them. "Obviously our people ground wheat or some sort of grain years ago," said an 80-year-old woman, "for frequently we find metates and mullers in graves and also on the surface of the land. If we find them on the surface, we usually find ollas and cántaros there also. Maybe these were the places from which our people were driven by other people."

Mortar and pestle, too, were of stone. They were used primarily for mixing condiments, especially chili and salt. One mortar seen was 4½ inches high and approximately 5½ inches at greatest width. The hole used for mixing is 2½ inches in diameter and 1½ inches deep.

415 The lupe is a 4-cornered piece of pottery made expressly for toasting grain. Bowls were made from pottery or were carved out of wood. Thick soups and thin stews were eaten from them. "No spoons were needed when we ate from bowls, for we drank the food directly from the bowl." Plates were made of pottery or of colihüe bark. When eating off plates, spoons were used. Foods that could be eaten with fingers, such as roasts, were served in one large dish carved from a tree trunk. "I still have one large dish that we used when I was a child, and that my father made; it is about so large [18 by 36 inches]."

[321] Spoons used in eating were made by boiling horn of cattle until it appeared white, when it was soft enough to be easily cut into any shape desired. Large spoons used in stirring food in ollas and in serving it were carved from wood of quebracho. "Many Araucanians are again making spoons of quebracho; those metal spoons we buy in the stores break at the junction of the handle and scoop." Knives, in the early days, were made of quebracho also, "but they were too dull to cut most things."

Cups were made of pottery and of the head end section of horn of cattle. The smaller opening of the horn was plugged with wood. A horn cup used in Quilaquina (collection of Parque Nacional de Lanín, specimen No. 100) is approximately 6 inches in height and 3½ inches in diameter at the opening. An 88-year-old woman had made pottery